Buried in Baptism.

The apostle had no allusion to the mode, because it was not called in question. But he intended to remind us of the solemn obligation that we took upon ourselves in the very act of baptism, in puting off the body of the sins of the flesh. Lie not one to another, seeing you have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after Him who created him. This is the new birth. To put off anger, wrath, malice, blasphemy, filthy communication out of our mouths, and become a new creature. If any man be in Christ Jesus he is a new creature.

Knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. For as many of you as have been baptized into Christ, have put on Christ. The old man with his deeds is put off in baptism, and buried, and the new man is put on and is risen with Christ through faith of the operation of God. We do not believe that the one that administers baptism can perform the burial, but that will have to be performed with the circumcision made without hands in putting off the body of sins of the flesh by the circumcision of Christ—the answer of a good conscience toward God by the resurrection of Christ. The old man is buried with him (Christ) and the new man is risen with him, and is to walk in newness of life. But ye have obeyed from the heart that form of doctrine which was delivered you, when made free from sin.

But some of the teachers have the deciples freed from sin without obeying that form of doctrine. They try to persuade the converts that God pardoned their sins for Christ's sake, and that they are made new creatures in Christ Jesus before baptism and they take them into the stream and place them into a watery grave on their back to imitate the burial of a dead person. A certain minister said, they hurry to kill, but we bury because they are dead. At that time he stood associated with those who advocate the doctrine that sinners must be pardoned and be made new creatures previous to baptism. We asked him if he bured the old or new man in baptism. He was confounded, made no reply. According to the declaration of the apostles there must be a death, burial and resurrection, symbolically before we can put on Christ, and be made new creatures in Christ. The old man is to be crucified and buried, not the new man. As a general rule there is no authority to teach such doctrine that a man is in Christ previous to baptism. In him dwelleth all the fullness of the Godhead boldly and we are complete in him, which is the head of all principality and power.

Yours in love,

SAMUEL A. LEEDY.

Monteville, Mo

The Amendment in Pennsylvania.

Generations, like individuals, are born to different lots. Some to ease, others to hardships; some to security, others to peril; some to small duties, others to responsibilities well nigh super-human. In reclaiming the world, God means that all shall do a part, generations as well as indivduals, but this part is not equal. It varies as He in his wisdom and love, chooses to have it vary. It is not for man to question his ways. We must recognize it and conform to it. In the question now before us, we recognize an important, and a never-failing theory advanced, whenever and wherever we see such great and agitating questions arise concerning the destinies of hundreds of thousands of men, woman, and children. 'Our craft is in danger;' our business, our money-making interests, our liberties oh! our precious liberties. My dear brother, to drink even a glass of something is being attacked by the enemy, and we call on you by your vote to lay the monster low. On one side or the other every Pennsylvanian citizen should array himself or herself. It is right or it is wrong. There can be no evasion, no equivocating, no riding on the fence, neutral ground. On which side are you to be found? On what do you base your opinion, your action in the coming contest? Where can we look for you on the 18th, day of June next? That the question is one concerning the families of every citizen cannot be denied,—that it will visibly effect each hamlet, town, and city in our Keystone and pivotal state is already conceded. And the fact that to-day millions are pledged to overthrow the allied rum-power of the greatest cities, such as Pittsburg, Philadelphia, Reading, Scranton, etc, etc, whilst outside there will be a similar concentrated effort at its overthrow may be known to all who will examine the daily papers on this all-important question. Where are you dear reader, or hearer to-day? Have you considered the question? Have you thought of your duty in this matter? If not, let me invite your attention to a few facts.

TEMPERANCE AMENDMENT ASSOCIATION.

Resolve, That we will work and pray for the success of the cause.

1st. It is a noble and righteous cause—

2nd. It is nessary to good morals, good political economy, and for the benefit of the rising generation.

3rd. It is right because it will lessen taxation, by diminishing crime, drunkenness, sin, and consequent evils arising therefrom.

4th. It is a gigantic evil—and against the good of society generlly, increases want, woe, and misery by its adherents becoming too much engaged therein to the detriment of their own business interests, and the interests of their own families and neighbors and friends. It costs over $900,000,000 yearly, more than bread, clothing, and missions combined.

H. P. B.

Faith.

Faith is that assent of the mind which we give to a proposition advanced by another, the truth of which we do not immediately perceive from our own reason and experience; or it is a judgment or assent of the mind, the motive whereof is not any intrinsic evidence, but the authority or testimony of some other who reveals or relates it. The Greek word from which faith is translated comes from a Greek verb and means to persuade, hence the nature of faith is a persuasion and assent of the mind, arising from testimony or evidence. In as much as we have a line of prophecy predicting that a child would be born into the world, the Redeemer of the human family, and Son of the living God, over eighteen hundred years ago a child was born in Bethlehem of Judea, and a star appeared unto the wise men of the East and led them to the birthplace of this child and making inquiry, where is he that is born King of the Jews, for we have seen his star in the East and have come to worship him? Also an angel of the Lord came upon the shepherds and the glory of the Lord shone round about them and they were sore atraid. And the angel said unto them, 'Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord. We again find him at the age of twelve in the temple sitting in the midst of the doctors both hearing them, and asking them questions. Again we find him, after entering upon his ministry, performing many miracles, raising the dead, opening the eyes of the blind, unstopping the ears of the deaf, curing those who had spent much time and money with physicians and to no good, and performing many other miracles which we have not the time and place to mention. It is by this abundant testimony and many evidences that we have; that we are persuaded that Jesus Christ is the long looked for Messiah, and who was made the propitiation for our sins. Therefore our faith in Him arises from the many evidences and testimonies that are recorded in the Holy Scriptures. Therefore our faith should continue to grow and we should become more zealous and more energetic in working out our soul's salvation and in the saving of many precious souls. There are different kinds of faith now extant in the land.

There is a faith which is termed a Divine Faith which is bounded on the authority of God, it is that assent of the mind, which gives to what is revealed by God. The objects of this, therefore, are matters of revelation. It is owing to the fact that God has revealed himself to us through his Holy Word, that we are persuaded that He is the one and true God. His infinite wisdom and power in creating and ruling this universe gives us testimony that He is the God of our salvation.

As to the properties or adjuncts of faith, we may observe, 1st. That it is the first and principle grace; it stands first in order, and takes the precedence of all other grace. Mark 16:16. Heb. 11:6. 2nd. It is every way precious and valuable. 1 Peter 2:1. 3rd. It is called in holy writ, one faith, for though there are several sorts of faith, there is but one special or saving faith. Eph. 4:6. 4th. It is also denominated common faith; common to all the regenerate. Tit. 1:4. 5th. It is progressive. Luke 17:5. 6th. It appropriates and realizes, or, as the apostle says, is the substance of things hoped for, and the evidence of things not seen. Heb. 11:1.

My heart's desire and prayer to God is that we use due diligence to increase our faith and so live that when we come to judgment it will be said unto us, well done good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many.

J. F. KOONTZ.

Mt. Olive, Va.

Sin of the Lips.

In praying against sins of the lips, let us in every case go to the root of the mischief, and pray against those sins of the heart out of which these others spring; else we make more accomplished hypocrites of ourselves, but no more perfect Christians. We pray that we may not speak uncharitably; but oh, let us pray that we may not think uncharitably; that the law of love may not be on our lips only, but in our hearts. There are some cautious persons who exercise much self-restraint upon themselves in not speaking unkindly of others, because they feel that in so doing they should blemish their own Christian reputation; but they make up for it by hard, cruel, uncharitable thoughts which keep to themselves in the deep of their heart. We pray that we may not speak proud things with our lips; but if we confine ourselves to this, it may really be only a prayer that we may not ourselves come to any open shame, lowering ourselves by vaunting, vain-glorious speeches in the estimation of others. But he who is rightly praying to be delivered from the lips of pride, as sinful before God, will at the same time make his prayer to be delivered from the heart of pride; his desire will not be to seem humble, which is only a subtler pride, but to be humble; to be a man of humble speech, because he is first a man of humble thoughts; to be clothed with the garment of humility within as well as without. So, again, every Christian will needs hate impure lips; he will pray that at no unguarded moment of his life any word may escape him, growing out of the corruption which is in the world through lust. But what is this unless he is also asking for a clean heart? What were he who should be content if only his words were pure words, and should at the same time entertain, or even invite, thoughts and imaginations of impurity and cleanness? What, indeed, but a whited sepulcher, decent indeed and fair without, but full of all filth and rottenness within? Seek, then, I beseech you, to make thorough work here. Strive, pray, cry, that in this, as in everything else, the root of the matter may be in you. If you pray, 'Set a watch, O Lord, at the door of my lips!' or 'Deliver me, O God, from lying lips and a deceitful tongue!' Remember that behind each and every such prayer there should lie another prayer, which is this: 'Make me a clean heart, O God, and renew a right spirit within me!'—Richard Chenevix, D. D.

The great failing and doubt in the hearts of God's people is that they are always speaking of things that concern themselves instead of the things that concern God. They say, Am I happy? Am I feeling as I ought? They look too much at their love to God instead of what God says, of what God thinks and delights in.

If the heart of the gospel and the essential object of the incarnation is not expiation in the fullest sense by the blood of Jesus Christ, the gospel ceases to be the gospel.—A. Monod.

Thou must be true thyself,
If thou the truth would teach.
How slight a chance may rise or sink a soul!
—Bailey.